

Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

EDITED BY RICHARD CARRIQUE.—ASHBEL STODDARD, PRINTER.

VOL. I.

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CHARGE.

Delivered at the Ordination of Br. Wm. Morse, as Pastor of the 2d Universalist Society, in Philadelphia in June last, by R. Carrique. BROTHER MORSE,

In all religious communities, it has been found expedient and necessary to adopt those rules and regulations, which according to the best understanding and judgment, are calculated to preserve order, and maintain that harmony which is essentially necessary to the happiness of the ecclesiastical body, and the prosperity of the cause in which they are engaged.

All denominations, however they may differ in particular points of doctrine, claim the authority of Scripture, for the ceremonies they adopt, and profess to measure their proceedings by the rules laid down in the divine word.

It is a general practice adopted by all religionists, that a brother entering into the all important duties of the gospel ministry, should be set apart by prayer, and the imposition, or laying on of hands. If there is any employment, in which men can be engaged in this world, that requires the divine blessing and the energies of the holy spirit of God, it is the work and labor of the gospel ministry, and without which divine assistance we should labor to little profit or advantage.

You, brother Morse, have now been set apart by the solemnities of prayer; in which the divine blessing has been supplicated for you, and the energy and power of the spirit of your God implored to aid and assist you in the work to which you have devoted yourself. It has fallen to my lot, to deliver that charge, which is usual on those occasions, and for which we have the example of the primitive disciples of our common Lord and Master. Previous to my calling upon you to attend to the several duties imposed upon you as a minister of Christ, and exhorting you to the faithful discharge of your ministerial labor, I feel it my indispensable duty to present you with the Holy writings, as the grand repository of eternal truth, and that rich store house in which is contained the revelation of that wisdom and knowledge, that grace and goodness, which the sinful children of men require, or of which they stand in need.

Receive ye, then, this volume as your directory in all matters of faith and practice, and however much you venerate the learning, talents and piety of those sages in the church

who have labored abundantly, and by deep investigation, and patient reflection, have been able to throw much light on the sacred writings; yet be careful lest a blind veneration for their talents and understanding, lead you implicitly to rely on their word, and to put your trust in their testimony rather than the testimony of God.

I commence this charge by exhorting you to "take heed to thyself and to thy doctrine." The propriety of this exhortation, or charge will appear evident when we take into consideration the importance of the work, and how much the success and prosperity of the cause of truth depends upon the faithfulness of the steward to whom it is intrusted.

The Redeemer of the world was a most perfect example of what his professed servants, to whom he has entrusted the word of life, ought to be. With the profoundness of wisdom, he possessed the harmless simplicity of the dove. He was as gentle as the lamb, and meek and humble in heart; ever ready to lay his own advantage by for the good of others, and to do all in his power for their felicity.

Meekness and humility were remarkable traits in the character of the great Redeemer. They are virtues urged upon us in the scriptures. Jesus says, "Learn of me, who am meek and lowly in heart."—"He that would be the greatest among you, let him be servant of all." Paul, the faithful servant of the Lord Jesus, in meekness and lowliness of mind, says, "We are not sufficient of ourselves to do any thing as of ourselves, our sufficiency is of God." We preach, "Christ Jesus the Lord and ourselves your servants for Jesus sake."

If there is a class of men in this world, who ought to possess humility of heart, it is those who are sent to call sinners to repentance; who are sent as the heralds and messengers of peace to supplicate and intercede with men to turn to the living God and to humble themselves before the Lord. To melt the stubborn heart by the powerful influence of the divine word, to bring man as an humble penitent to the throne of grace, and to appear in the presence of God, in prayer and supplication for, or in behalf of the transgressor is the duty of the Christian Minister.

But are the professed servants of the Lord possessed of this humility. Alas! No. So far from this. Ah! with shame, and deep contrition be it told; no class of men in this world, have indulged in more pride; have been fonder of adulation and praise, or have sought after authority, dominion and power. Yes!

they, who claim HIM for their master, who had not where to lay his head, who for our sakes became poor; who came not to be administered unto, but to minister and to serve others, have sought to obtain dominion and power, riches and honor, to usurp authority over the consciences of men, and to make them subservient to their will. Yes! they, who profess to be sent to exhort men to turn from the vanities of this world, the lusts of the flesh and the pride of life, so far from setting the example, strengthening the exhortation by practice, have indulged themselves in all the vanities of this world, and in all the pride of life.

Let me then charge you, "to take heed to thyself." Be not lifted up with PRIDE, "Lest ye fall into the condemnation of the devil." Remember, and ever keep in mind whose servant you are, and the purposes for which you are sent into the world.

Humility is necessary, when you appear in presence of your God in prayer, to supplicate & intercede in behalf of yourself and congregation. Your labors are to be directed to bring men in the spirit of penitence to the throne of God. But how shall you carry conviction to the heart, when the eye of the auditor fixed upon the speaker beholds nothing but pride and vanity; an ostentatious display of talents or learning, and hear a prayer which has more of pompous and highly wrought sentences, than the soft breathings of a heart under the influence of that penitence which it would enjoin upon others.

If you, my brother, would lead sinners to repentance—If you would cause the penitential tear to sparkle in the eye—If you would have the profligate return and kneel before his heavenly parent, prove to him by example as well as by precept that you feel the necessity of humility yourself—Show him that you duly appreciate the pardoning mercies of your God, and that humility and meekness lead to the divine kingdom.

This lowliness of mind is necessary to open the way to that social and friendly intercourse which ought to exist between a minister and his people. The servant of Christ is sent to win souls to God. His it is to strengthen the weak and confirm the feeble; to lead the wanderer home to his heavenly Father; to bind up the broken hearted, and to comfort those that mourn. All, yea, every member of his flock, are entitled to an intercourse with him, have a claim upon his friendship and a demand upon his attentions. The LOW as well as the HIGH, the POOR as well as the RICH, the anxious and fearful as well as those rejoicing in the faith and hope of the gospel, have a right to share in his labors of love. Take heed then to thyself, that pride, a love of popularity, and an anxiety to obtain the smiles of the rich and great, do not swerve you from your duty to every class of people under your charge. Remember the ignorant need the most instruction; the poor and friendless the most consolation.

"Take heed also to thyself" in the cultivation of those moral virtues which recommend a minister to the confidence and affections of his people. Such are the prejudices existing in the world, and such the uncharitableness even among professors of religion, that to differ from others in sentiment, especially when so wide is the difference, as exists between the believer in limited salvation, and the hope of him who embraces in the arms of faith the salvation of the whole world, is to be, in their opinion destitute of all religion, and a due regard for moral holiness. In consequence of these prejudices, no character however fair, however conformed to the precepts and principles of the gospel will entirely shield you from reproach. Jesus the Redeemer, who was holy, harmless and undefiled, experienced the effects of those prejudices, he was called a glutton, a wine bibber, a friend of publicans and sinners. It was said of him he hath a Devil. Prudence will therefore direct, that in your converse with the world, and especially with the people of your charge—your conversation be as becometh the gospel of Christ; that your deportment be sedate according to the importance of your employment; that you be serious without bigotry, and sociable without descending to improper familiarity.

In all things endeavor to show that you labor to instruct your people that they may be enlightened and happy; and that you are a friend ready to ease their burdens, take away their sorrows, and to participate in their joys; though you cannot consistently join in their frivolities, or spend your precious time for that which profiteth not. Thus will you prove yourself a faithful minister, a real friend, and preserve that reputation which will render you worthy of the confidence and respect of all who know you.

"Take heed to thy doctrine," was another item of charge which Paul considered as necessary to give to Timothy. The necessity of this arose from his discovering that the time would come, when men would not endure sound doctrine, but would heep to themselves teachers having itching ears, that they would turn away their ears from the truth, and turn them to fables. Timothy was therefore exhorted to "preach the word, to be instant in season, and out of season; to reprove, rebuke with all long suffering and doctrine."

There are various doctrines spoken of in the scriptures. We read in Jeremiah a doctrine of vanities. We also read of the doctrine of devils, a doctrine of men, a doctrine of Baptisms, a doctrine of Christ and a doctrine of God. These being several different doctrines. I charge you to take heed to the doctrine which you preach. You profess to be sent to preach the word of truth, the doctrine of God and of Christ. As Jesus said, "my doctrine is not mine, but his that sent me," the doctrine of God and the doctrine of Christ are the same. You will therefore take heed that you preach this doctrine and no other.

To determine which is the doctrine of God, I charge you to go to the scriptures which are acknowledged to be the oracles of God, and from them learn the doctrine of Christ. If you preach the word according to the divine testimony, you will preach sound doctrine.—Whatever light or assistance you may endeavor to obtain from the wisdom and experience of pious and learned men who have written on the important doctrine of God, be careful not to trust implicitly to their testimony, but bring their opinions and sentiments to the test of scripture, and as far as their sentiments find support in the divine word receive them as truth, otherwise reject them. Be careful not to be imposed upon by high sounding titles, nor suffer the piety, the learning or the talents of any man, however esteemed in the world, to prevent you from critically examining the scriptures.

Men, however learned and gifted, are still fallible beings, and consequently liable to error. A mistake made by the learned is dangerous, as the less informed and unreflecting part of community bow submissively to their opinions, believing that they must be correct, as being the result of profound experience, learning and talents. Much error has thus been promulgated in our world, being gilded with great names, and sanctioned by the erroneous idea, that men of piety, learning and talents cannot err or be mistaken. He, who preaches a doctrine that is supported more by the testimony of men than by the scriptures, will be likely to preach for doctrine the commandments and traditions of men.

The doctrine, of God our Saviour, is called good doctrine, for therein is the goodness and mercy of God delivered unto the children of men. It is called sound doctrine, because it is the offspring of divine wisdom; consequently, it harmonizes in all its parts; in it, no contradictions are to be found. It is called pure doctrine, for therein is the holiness and purity of the Lord revealed, and the commandment given. "Be ye holy as I am holy." In this doctrine there is no WRATH, MALICE or guile, but the exhortation is found put away all malice and guile and evil speaking. In this doctrine, the love of God to sinners is manifested, and we are exhorted to love one another as God hath loved us. The perfection of the divine law is exemplified, in God's sending his son to save sinners, in his love for his enemies, and his ever doing good to the evil and the unthankful; and we are called upon to "be perfect as our Father in heaven is perfect." To love our enemies and to do good to them that hate us.

When the Redeemer was about commencing his public ministry we are informed that he entered the Synagogue on a Sabbath morning, as was his usual custom. The priest handed him the book of Isaiah to read. He turned to the following passage and read, "The spirit of the Lord God is upon me, because he

hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives; and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." It may be fairly inferred that as Jesus was anointed with the holy spirit to perform the great and glorious works above mentioned, that those whom he has called into the ministry are anointed for the same purposes. This being the case the faithful servant of the Lord Jesus will make known his calling and election to the work, by laboring with energy and zeal to deliver the captive, open the eyes of the blind, comfort mourners, &c.

Brother Morse, you have your work plainly laid before you. In order for you to preach the gospel to the poor, it is necessary that you fully understand that gospel. To enable you to heal the brokenhearted, the consolations of the gospel must be familiar to you. Would you preach deliverance to captives, you must be well acquainted with the wisdom and power of him who alone is able to deliver, and also, his determination to open the prison doors and to let the captives go free. Would you open the eyes of the blind, lead them to the knowledge of God and of Jesus whom he has sent, that they may find the acceptable year of the Lord; you, yourself, must possess this knowledge; you must experience that divine love which will give you zeal, and cause you fervently to desire the happiness of mankind. Remember he that loveth not knoweth not God, for God is love.

The labors of the ministry are arduous, and require much knowledge, wisdom and prudence. Study then the holy scriptures with unremitting care and attention, that you may show yourself a skilful approved workman, able rightly to divide the word of truth, giving to every one a proportion in due season.

Such are the changing scenes in life, that the instruction, consolation and advice of the minister of Christ is wanted almost every hour. It is necessary therefore that he be instant, or ever ready, in season or out of season, to attend to all the duties required of him.—He ought to have no excuse. The calls of friendship, or social enjoyment, must never say, I cannot come. He is the servant of the people. To serve them was he sent by the shepherd and Bishop of souls. He must ever be ready to visit the chamber of sickness, to confirm the weak and faltering mind, or to remove those corroding doubts which harrow up the mind with dreadful forebodings of future ills. He ought to fly to the house of mourning, that he may console the afflicted.

As a faithful minister of Christ, he must, with firmness rebuke the transgressor of God's holy law, and point out to him the consequences of sin, for God hath declared there is no peace to the wicked. The way of the transgressor is hard. But while he thus rebukes

he must do it with all gentleness ; exhorting the sinner to turn from his evil ways ; alluring him by the hope of eternal life which God, that cannot lie, promised before the world began.

In the discharge of your duties be careful to maintain order and to cultivate peace ; be a mediator between those who, unfortunately, are at variance, and unite them, if possible, in the bond of perfectness, and the blessing promised to the peace maker shall be yours.

May you, my brother, be a burning and shining light to this people. May you long go in and out before them as a workman approved of God—a minister deserving the love and affections of his people—in their esteem and friendship may you ever enjoy a place, and may you be to them a light to guide them in the way of truth, and an example of holiness worthy their imitation.

Ere I close this charge, I must exhort you to faithfulness in the reciprocal exchange of brotherly love and friendship, with those who are united with you in that all important work of the ministry. Surrounded as we are with a host of enemies, and having many trials to encounter in this changing world, we need the confidence and friendship of our brethren engaged with us in the same glorious cause—we need the advice of experience, the supporting friendship of the aged, and the affections of our younger brethren.

May you, prove a true and faithful minister of Christ, an affectionate brother, and a kind undeviating friend, living in the reciprocal interchange of christian fellowship, endeavouring to cultivate that harmony and peace essentially necessary to enable the servants of the Lamb to fight the good fight of faith and enjoy those blessings which result from an union of friendly hearts, engaged in one common cause, and labouring to persuade men that to be happy in time or in eternity they must love God and love one another. May the Almighty shower down upon you, my brother, all those blessings which shall enable you to discharge every duty in life, and when you have finished your course, and are called to bid adieu to the cares and concerns, the pleasures and the pains attending this state of existence, may you be received to glory and honor and to the enjoyment of immortality and eternal life.—AMEN.

SUNDAY SCHOOL UNION

OF

COLUMBIA AND GREENE COUNTIES.

(Concluded from our last.)

By the establishment of these Sunday Schools, in which both Presbyterians and Baptists having laid aside their former animosities, are engaged ; the clergy have an opportunity of using their influence with their parishioners persuading them to purchase their Bibles, Testaments, Hymn and School Books at their depositories, as they can there buy for the "lowest possible sum for ready money." Thus

their printing establishment is kept in employment, and the immense profits of an extensive trade in the selling of Bibles, Testaments and school books monopolized by those managers of Bible, Missionary, Tract and Sunday School Societies. By a law of this state, the *Secretary of State* for the time being, is superintendent of our common schools.—The clergy it appears have successfully used their influence with the present *Secretary of State*, John V. N. Yates, Esq. to make their religious TRACTS A COMMON SCHOOL BOOK.—The Secretary has issued his circular to commissioners and inspectors of common schools in this State, recommending them to make use of these tracts in said schools. He closes this circular by directing that a copy of it shall be sent with the laws to each County Clerk, and by him to the Town Clerks and by them to the commissioners, and trustees of common schools throughout the State.

This recommendation will be seen at once to have all the *effects of law*, that these tracts shall be used in this state as a common school book. Thus is the poison of Calvinism to be disseminated into our common schools—and those tracts, once paid for by the hard earnings of many a poor industrious girl from whom has been taken 1 ct. per week are again to be sold, "at the lowest possible sum for ready money" as a common school book. And those societies, originally instituted for charitable purposes, or at least so supposed by those who have been induced to become members of them, have been made the instruments of speculation and trade. No sooner was the Circular of the Secretary of State issued, than we find this system of Sunday School Union adopted, and depositories for their Books and tracts established, for it is well known that when a parent has bought the Bible, Testament, or Sunday School Spelling Book for his children he can easily be persuaded that they will answer for the common schools—that they have been recommended by the Secretary of State, and that this recommendation, amounts to a law, that they should be thus used.—Booksellers will soon be compelled to shut up their shops, being undersold in school books as well as Bibles, the whole business will soon be monopolized by those religious, and clerical speculators, especially if they can obtain laws in their favor compelling people to use those books which have yielded the most profit, and they establish their depositories through the country to supply those books "at the lowest possible rate for ready money."

It is surprising to behold the extent of this speculating scheme ; In addition to Bibles, &c. &c. printed by this Bible Society, they have descended to print Almanacks. Under the various names of Christian Almanack, Missionary Almanack, &c. Periodical papers, containing accounts of revivals, foreign news, advertisements of almost every description. In a word, Religion, Politics, and all the specula-

tive concerns of the world mixed together in one publication, and crowded into the hands of every professor of religion, whose duty, they are taught, is to take those papers and Almanacks, as the profits are to go into the Missionary collar to send Missionaries to save the souls of the perishing heathen. And such has been the zeal for this species of speculation that clergymen, forgetting the dignity of the ministerial character, have become retailers and pedlars of Almanacks, as well as of other publications.

We are persuaded of the correctness of our statement that these Sunday Schools are designed to prejudice the mind in early youth in favor of Calvinistic sentiments, and that it is also a branch of an extensive speculating scheme to collect funds which may be used in corruption and bribery, that will be dangerous to both civil and religious liberty.

MESSENGER OF PEACE.

HUDSON, SATURDAY, JANUARY 29, 1826.

REPLY TO L. W.

(Concluded from Page 134.)

Our friend says, "if the punishment here mentioned apply to this life only, I cannot see the fulfilment in that generation, unless it is fulfilled on the righteous as well as upon the wicked; or rather fulfilled upon the righteous more than the wicked." We are sorry that he is so blind as not to see these things, and to behold the special care which the Almighty takes of his elect or the righteous. If he will but read the 24 chapter again, he will find that amidst all the calamities and tribulations the Jews had to experience for their perverse and obstinate rejection of the Messiah the righteous are supported by the preserving hand of their God, and for their sake the siege of Jerusalem was shortened, and they were enabled to return from the caves and dens of the Mountains, whither they had fled for safety. In proof of this, read v. 22. "And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." There are innumerable evils in the world from which none are exempt, and there are afflictions which are designed as punishments for the guilty, which the innocent, from their immediate connection with them, very frequently feel and suffer. Yet there is quite a difference, in the state of the mind and feelings, between those who suffer innocently, and those whose conscience tells them they are guilty and deserving the punishment. Righteousness cannot, nor was it ever intended to exonerate men from sickness or death, disappointments and the troubles incident to this life; but righteousness was designed, and does give support and consolation in the day of tribulation and anguish, and enables its possessors to endure with fortitude and resignation to the divine will, the persecutions and

troubles they have to encounter. In proof of our assertion on this point, we notice 1 Peter iii. 3, and onwards. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the fear of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake happy are ye; and be ye not afraid of their terror, neither be troubled," again Chap. iv. 14, and 15, and 16. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." Believers in endless misery being hard pushed for proof in favor of their doctrine, have seized upon the notion that the righteous are the greatest sufferers in this world, and do not get along half as well as the wicked, because, as they suppose, it furnishes them with good reasons for believing in a state of rewards and punishments in another world. There must be, say they, rewards and punishments in another world, or we poor saints will come off hard; we have to suffer every thing here, while the wicked fare well, go on smoothly, and enjoy themselves much better than we do. These wicked must be punished in another world and we rewarded for all our sufferings or there is no justice with God. It is unfortunate for our opponents that they should so differ, not only from the sacred writers, but from daily experience. Peter has informed us that, "he that would love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile: Let him eschew evil, and do good; let him speak peace and ensue it;" but L. W. and his friends say he that would love life, and see good days, must use his tongue in speaking evil, and his lips in speaking guile, must choose the evil and do no good. In a word must reject righteousness and walk in the path of iniquity. Notwithstanding the advocates for this sentiment tell us, that the righteous are the greatest sufferers in this world, yet when they speak in commendation of their religion they tell you it is a source of comfort, consolation and peace, that it yields pure and lasting joy to the soul, and that it is productive of that peace which nothing earthly can give. We have been told by converts that they have taken more real pleasure in the few hours in which they have enjoyed religion than they did in all their life previous. This is in agreement with the declaration of the Psalmist "great peace have they that love thy law and

nothing shall offend them,"—while on the other hand we are informed that "the way of the transgressor is hard." The reader is now left at liberty to believe L. W. or the scriptures as he shall please.

That the righteous, or believers in the divine word, have been cruelly persecuted by ignorant and bigoted men who have had power and authority in their hands, is true, but it is equally true that they were not persecuted on account of their righteousness or particular conformity to moral virtue, but on account of the peculiarities of their faith, which differed from those with whom they lived. If persecutions and sufferings are to be received as a test of righteousness in the sufferer, then the persecutor must be numbered among the wicked, who love to torment and afflict the righteous. If this be allowed, without going farther back than the settlement of this country, what shall we conclude in relation to the poor Quakers, or friends who were imprisoned, fined, whipt and hung on account of their faith or pretended witchcraft; and what shall we say of the Baptists who were banished from the province in the depths of winter and driven to seek shelter among the Indian tribes? shall we say that these were righteous, and that their persecutors, the Presbyterians, were wicked. This we must say according to L. W.'s conclusion but not much to his satisfaction. Again, if persecution is the true sign of righteousness I ask our brother whether the clergy of his order are poor despised and persecuted men. Are they obliged to take up their residence in caves and dens, oppressed with thirst and hunger? No, he knows this is not the case. He knows they enjoy privileges and immunities which are possessed by very few, and he knows that they possess a power and influence over the minds of their parishioners, which is very often used in a most arbitrary manner; he knows also that they are the most bitter opposers and persecutors of those who differ from them in sentiment. The Baptists are in some measure exempt from their persecution and bitterness, for they have fallen, greatly fallen, from their primitive simplicity, and having drank of the intoxicating cup presented by the Mother of Harlots, have aped and imitated the Presbyterians until they have been taken by the hand by those who at first trampled them in the dust, while the Methodist, Universalist and others, are treated with bitterness and contempt, and have evidently the best right to claim for themselves the appellation of righteous, being the persecuted and slandered ones, whom Presbyterian arrogance and pride, would deprive of every religious privilege.

We still say that according to the literal expression of the paragraph under consideration the happiness of the righteous is predicated on their works. L. W. says he does not understand it so. If it is not, then we confess we do not understand language. Nor can we

believe that any one divested of prejudice can view it otherwise than we do. The expression is "come ye blessed of my Father inherit the kingdom prepared for you before the foundation of the world, for I was an hungered and ye gave me meat, &c."—If words can be depended upon as conveying any definite and determinate meaning, this is the sentiment expressed, "Come, for ye have done so and so." L. W. says salvation is not by works but by grace, then we say, that endless felicity or Eternal Salvation is not intended in the text. L. W. quotes Ephesians ii. 7, 9, "For by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast," and adds that notwithstanding salvation is by grace, yet it must also be through faith. L. W. must remember that if we are saved by grace, and faith is necessary to that salvation, faith must be embraced by that grace which saves, as without this faith grace can have no effect. The Apostle says this faith is the gift of God, as far then as faith is necessary to salvation, grace must and will give it. We agree in the proposition that faith without works is dead being alone, and believe in the utility and necessity of faith as much as our friend; that faith which working by love purifies the heart and brings forth good works; but we still believe that salvation to eternal life is altogether of GRACE, and so far from faith or good works entitling us to salvation, they are but the effects of grace. Grace opens the eye of the mind, enables us to behold her charms, and to receive her in our hearts; reigning there, she brings forth good works, which are the evidence of the influence of salvation in the soul.

L. W. says the burden of proof was on us, that the everlasting punishment in the passage under consideration did not apply to the wicked after death. So we considered and gave the proof from the chapters embracing the subject before us, and from parrallel passages which we say relate to the same subject, and the only manner in which our proof has been met is by saying it has no relation to the subject in discussion. This we cannot admit as sound reasoning or as a proper manner to meet the important point which claims our most candid and impartial attention, and unless L. W. can bring something more substantial than his mere denial, we shall consider the point proved.

Our friend concludes by observing, that he does not know that he is impartial in his decision though he thinks he is. We feel disposed to believe that when he reviews the subject, he will find himself not a little biassed in favor of his religious sentiments and that he has not examined the subject with all that impartiality we could have wished. He says he was once on our side the question, and no human being was able to confute him; yet he was conquered and no human being was able to reserve him from the power of the conqueror. Will L. W. have the goodness to inform us

by what power he was conquered. We are curious and somewhat anxious to know, for if he possessed such a knowledge and understanding of the scriptures, that from the "law and the testimony he could prove, maintain and defend the doctrine of Universal Salvation with such success that no HUMAN BEING could confute him, no, not even the learned, the wise and experienced, he must have been conquered by something more than human power. Our curiosity to learn the power by which he was conquered arises from the consideration that this all conquering power has brought him into the belief of a doctrine that is repugnant to the scriptures, and not countenanced and supported by the law and the testimony. L. W. must be inclined either to have us believe that he possessed such great polemic powers, that he could support error and falshood against truth and scripture testimony though aided by learning and experience, or that the scriptures so fully prove the doctrine of Universal Benevolence that he was able to demonstrate it so clearly that no human being could confute him. If he has thus been conquered and brought to believe what is not taught in the Bible, he cannot have been conquered by the spirit of God. For our heavenly Father never acted so inconsistently as to reveal that for truth in his word, which he contradicts and disproves by the teachings of his holy spirit. We are happy to find our friend willing that Universal Salvation should be true, if that be God's plan of Grace. We know of no good man that is deserving the name of Christian, that is unwilling. We are pleased to have the good wishes, willingness and prayers of all benevolent, christian people that the doctrine may be true. This encourages us in the belief that the salvation of all men is a thing good and acceptable, and as such, is as well pleasing in the sight of God as it is desirable to men, and we feel persuaded that it is the plan of that God "who will have men to be saved and to come unto the knowledge of the Truth." We reciprocate the good wishes expressed by L. W. that we may be saved by grace and make up a part of the happy throng of the "redeemed of the Lord who shall return and come to Zion with songs and everlasting joy on their heads," and we feel happy in the belief that we shall enjoy the full fruition of our wishes, and meet on those blessed shores, where peace is endless as it is perfect, and where the mental vision cleared from those mists of darkness which now surrounds it, will contemplate with increasing joy and admiration the glorious plan of God, in the redemption of the world from sin, and the Universal Holiness and happiness of all his creatures.

CHRISTIANITY.

Nothing, apparently, has received more attention than the doctrine and examples of Jesus Christ; yet few things have been less

understood, or more feebly carried into practice. So true is this remark, that, should a body of men cordially accept the precepts of the Great Teacher and faithfully imitate his conduct, they would be as great a wonder in this age, as Christ was in the reign of Augustus. Men have been ready to do any thing for or against christianity, if they have not been solemnly commanded to make it the law of the heart and the life, but when this has been done, they have said, these are hard sayings, who can receive them? In this way, christianity has been more *effectually* disgraced and disproved, than it could have been, by the wit and talent of every infidel since the morning of time; and unless God shall raise up some bold and conscientious reformers of apostate christendom, we shall never see the professed disciples of Jesus demonstrate their sincerity by love and obedience. But let us not be discouraged, for although the history of Christ's pretended followers is written in letters of blood and fire, and although they have proved that they did not love God, by destroying men in the most horrid manner, we rejoice to believe that a gracious parent has not forsaken the earth, and that he will render the gospel instrumental in the production of a great and glorious moral revolution. Let each one, then, lay aside every weight, and easily besetting sin, and run with patience the race set before him, looking to Jesus for precept and example, and showing his love to his master by paging his steps. Let no one hereafter consider himself a christian, unless he imitate Christ, and when this is the fact, may the flattery and menaces of earth no more divert him from his path, than attraction and repulsion have turned the sun from the ecliptic. By such conduct, and prayers, breathed warm from the heart to the throne of God, christianity may be redeemed from its disgrace, and made the solace and ornament of this, and the hope and pledge of a better existence. With this view of the subject, let each one be engaged in fervent supplications to heaven, and in the diligent use of his every talent, that righteousness and knowledge may abound, and the light of God constitute our moral day.—*Rel. Inquirer.*

ORIGINAL ANECDOTE.

Not long since, two clergymen, the one a Universalist, the other a Baptist, were engaged in conversation together. The Baptist maintained, that the word "all" when used in scripture, as applying to the atonement, salvation, &c. meant the *elect* and not the *whole*. Then you maintain, says the Universalist, that "all" means the "elect," and the "elect" means "all?" Well, says the Universalist, do you ever preach that "all" will be saved? No! I hope not indeed! Why;—you believe the "elect" will be saved; Yes. And that the "elect" means "all?" I do. Then why do you not, sometimes at least, use the *scriptural* form, and vary your language, by affirming

that "*all*" will be saved? Because, says the Baptist, if I should say so my hearers would call me a *Universalist*!—Then you dare not use *scripture* language, for fear of being rightly named? Now we agree in this, that the "*elect*" includes "*all*" and that "*all*" means the "*elect*," and here is the only difference between us; we both believe alike, but you preach that the "*elect*" will be saved, and I preach, "*all*" will be saved. I never believed that more than *all* would ever be saved, and you believe in as much; yet you dare not use *scriptural* language, for fear of being set down as a *Universalist*.

ANECDOTE AND IGNORANCE.

What is improperly called an *anecdote* has found its way into all the *limitarian* papers, received at this office. It contains a question which is said to have been proposed by an "Indian boy, who had been some time under a course of religious instructions," and was addressed to his teacher. The following is the question—"How long is it since Christ died for sinners?" The answer of this pious instructor to the native son of the forest, was, "that it was 1824 years." Query—Would it not be a wiser course for the abettors of missionary schemes, to employ some persons to instruct these simple *children of nature*, who know the difference between the *birth* and the *death* of Christ? For, instead of containing a statement of the time which has elapsed since the *death* of Jesus, this answer embraces the whole time since his *birth*, in Bethlehem of Judea!

The two next questions evince the whole design of this *would-be* anecdote: "Did he mean all his children, when he said, 'Go preach the gospel?'" The answer was, "Yes." Another question is then put down, which clearly shows that a *sortie* was intended upon the purse-strings of the unsuspecting—"Why, then, has it not been brought to us before?" Or, what is the same thing, 'why has not the money been furnished to send you, and many others, in the capacity of missionaries, to let us into the mysteries of God's *secret will* before?" The teacher, it is said, was speechless.—Alas! the *money* had not arived to kindle the flame of their charity!—*C. Telescope.*

NANTUCKET.

We rejoice to hear that the progress of truth has become such on the Island of Nantucket, that a committee has been recently appointed to receive proposals, and collect materials for the erection of a HOUSE of PUBLIC WORSHIP for the use and convenience of those who rejoice in the faith of unbounded mercy, and who patiently wait for the fulfilment of the promise, "in thy SEED shall all the kindreds of the earth be blessed." May HE who laid the *sure foundation* in Zion, prosper their laudable undertaking, and crown their praiseworthy efforts with abundant success.

C. Telescope.

MARRIED,

At Claverack, on the 9th inst. by the Rev. Mr. Gehard, Mr. MICHAEL VAN DEUSEN, of Gt. Barrington, to Miss GERTRUDE VAN DEUSEN, of this city.

At Albany, on the 3d inst. by the Rev. Mr. Leonard, Mr. HENRY SCHERMERHORN of this city, to Miss ANNA AMES of the former place.

At the same place, on the 16th inst. by the same Rev. Gentleman Mr. NATHAN JESSUP to Miss MARTHA GOULD.

At Athens, on the 16th inst. by the Rev. Joseph Prentiss Mr. ELISHA B. HAVILAND, to Miss CHRISTINA HALLENBECK all of that place.

In this city, on Sunday evening the 16th inst. by the Rev. Mr. Carrique, Mr. THOMAS BISHOP to Miss SALLY ANN LEWIS.

Died,

In this city, on the 12th inst. Mrs. SUSANNAH RANSOM, in her 85th year, widow of Mr. Stephen Ransom, formerly of Lyme, Connecticut.

Suddenly on the 25th instant, Mrs. LOUISA RICH, consort of Mr. Lewis Rich, in this city, in the 30th year of her age.

In this city, on the 14th inst. CATHARINE SHAVER, wife of Mr. Adam A. Shaver, in the 54th year of her age.

In Portland, on the 23th ultimo, Mrs. CLARINDA STREETER, consort of the Editor of the *Christian Intelligencer*, after a distressing illness of 46 days, *aged 30 years, 5 months, and 17 days*. During the whole of her illness, Mrs. S. retained the full exercise of her mental powers, and manifested the most untiring patience, unshaken fortitude, and consistent resignation. As often as inquired of, she was able to express her confidence in the wisdom, benevolence, and perfection of the divine administration. To her apprehensions, Death was wholly disarmed of his terrors. Though one of the most tender and faithful mothers, she resigned *two* daughters and *four* sons, into the hands of a merciful and all-pervading Providence, without reluctance, or even anxious concern. Tenderly beloved as she was, by her relations and intimate friends, and highly esteemed by a numerous circle of acquaintances, no laboured portraiture of character is necessary to perpetuate the remembrance of her *amiableness*, her *virtues*, and her *worth*. She "being dead, yet speaketh."

The following expression of heartfelt esteem and affection, is presented, as the contemplated inscription to her memory.

"Farewell fond heart, till that momentous hour,
When the imprison'd soul shall burst away,
And meet thee in some sweet celestial bow'r,
Enwapt in splendor of eternal day."

FOR SALE AT THIS OFFICE.

Minutes of a Discussion on the question "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death." Between Rev. Abner Kneeland and Rev. W. L. McCalla.

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